

WORDS OF ADVICE TO THE BRETHREN LEAVING FOR JIHAD

Know, may Allāh bless you and make you firm on the most trust worthy handhold, and on this religion, and may Allāh make knowledge easy for you, that if this path has been chosen by you as your way of life, if you have made the decision to walk this noble path, that is the path of

Hijrah and Jihād, know that you have embraced a life of hardship and trials, a life of tears and sweat, a life of fear and sadness, a life also if thought about in depth, or if thought about its reality and what you are gaining by embracing this life, which Allāh opens on his truthful slave, it contains the inner happiness and peace, you will never loose, you will get the honor in this world and what Allāh has saved for you in the next is not known except to the Rabb who has bought from you, your wealth and soul.

I do not wish in this little letter to address the bounties of Allāh which he has promised the mujāhid, from the Hūr ul Eīn, or the 100 levels, or the green birds. But rather I wish to let you know a little of what is needed as a provision for survival and the paths for salvation in this unwelcoming, harsh but honorable life you have embraced.

In this path, my dear brother in Islam who has given priority over the next for Allāh, there are matters which saves you and which you must hold fast with your molar teeth, and matters which destroys and that which you must avoid and run from, even if you see those characteristics from all around you. For in the end, this fight is not but between the slaves of Rahmān and the slaves of Shaitān. So keep yourself away from All which brings you near the shaitān and makes you distant from Rahmān “and the shaitan does not promise you but what is false”, and strive and fight to gain all which brings you near Rahmān and makes you distant from shaitān “and who does fulfill His promises more than Allāh?”.

First over all matters, hold fast to the reason, for it you were created, for it you must die, with it the messengers were sent, on its name the flags of jihād are raised, all our strives are for its sake, and it is what is said in each of our breath, that is Lā ilāha illā Allāh, worshiping Allāh and avoiding shirk, fighting for Zil Jabarūt against the Tāghūt “And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allāh (Alone), and avoid (or keep away from) Tāghūt”. So this is the Asl of this deen and its pillar, and the most trust worthy handhold, so leave it not! So may all your actions be on its course.

The points I wanted you to be aware of are:-

Sincerity of intention, strive to purify it, for from this point it is either acceptance from Allāh or rejection. If you are sincere, then you have gained all of the victory. But if you are not, may Allāh save us from such, you have lost everything, and you will be thrown in hell on your face. So fear all types of riyaa, in your words and actions. For even the mujāhid who died fighting will not be spared if his intention was other than seeking Allāh’s pleasure. As nobody would desire to be said on such a day where nothing but his sincere actions would benefit him, “go to those for whom you acted and see if they can reward you”.

Repentance, may this be your way in each and every step, remember your mistakes so you might avoid it in future, and be prepared for a day when you will face the knower of the seen and unseen without a translator, be prepared for the death which is seeking you day and night, prepare for the certainty which we as mortal creation will certainly cannot avoid. This really will clean your heart, purify your soul, and will open the eye which is in your heart, which if opened; you will see what many are blind of. Repent dear slave of Allāh knowing an eternal fire ambushes for sinners, for we

have been warned of the fire. So if you have time, don't waste it on useless matters, but rather spend it with Allāh, repenting and remembering, for how many is seen in these paths wasting their time, after they sold it to Allāh.

Patience, in ease and hardship, when you face hardship from the enemy, or observing it while a path to disobedience is made easy by refraining from doing it. For patience is being patient in Allāh's obedience from acting on what he has commanded and leaving what he has forbidden, and being patient to the trials which you face in this path. Remember that from the greatest reason from which wars are won are due to patience and piety. It is the characteristic of all the pious salaf who walked this difficult path, so if reaching their destination is your goal, make this amongst your closest friends in this path.

Also in this matter one must remember, one must also be patient on the difficulties he face from his own brothers from Mujāhidīn, for among the Mujāhidīn you will find those who are not bestowed with good character or true guidance, or people who sin. You might find your belongings have been stolen, or you have been abused at, or even you might observe discrimination, but you have to be patient to all these and not return back from the fields saying I returned because I experienced such and such. Then if that is your case, you have not known the reason you went there in the first place. You went there to make Allāh's word most high, not to "observe" how Allāh's Word is made supreme. Yes, I warn you my brothers, even matters graver might be observed in the ranks of the Mujāhidīn, for they are merely humans, who might be ignorant even from the basics of Islam (and the only reason why they came might be their concern for the Ummah) or even worse you might even meet hypocrites, in these circumstances you must do what is obligatory over you, from ordering good, forbidding the evil, helping your brother whether he is the oppressed or the oppressor, giving advice for Allāh's sake. But be patient and don't come back due that, making that your excuse, for it is not a valid excuse in front of Allāh, until you see kufr bawāh from your leaders, even in that case the obligation of jihād has not yet fallen from you, rather search then another group, for there will never pass a time where the true group will not be found, if not fight even if you are alone "you have not been given responsibility but over yourself only".

So remember Islam is not at fault, but rather those who are from the Muslimīn makes mistakes and becomes sinners while Islam and its cause are pure from all that.

Know that jihād is pure and what ever evil from those who takes its responsibility, does not resemble Jihād, but rather are mistakes from their nafs, so you must see by yourself that you will do what is binding upon you, and this will make the image pure.

Remember O brothers who are going to places where cultures differ, you might find amongst them, in those cultures similar evil matters, and also matters which are different from your own, so in all cases you must weigh the matters upon Qur'an and Sunnah, hold to both those principles, act on it and call to it.

So be patient! And by Allāh, by Allāh, you will find your life in difficulty if you are not aware of these realities which you will face in the fields. So know from the first day the reason you are going to the fields so you might not run back.

Piety, this quality and the one above are the ones if both of these are united in a person, karāmat can be seen from him, the leadership in religion would be given for him and wars are won due to these people. No matter how much we increase in our number, these people are what really counted. For the matter is not of quantity but of quality. Do you not see how 313 shook the world?

And naming the incidents in testifying to what we said would lengthen the topic.

So remember and remember again O the one who marches on this path, that verily it's not your muscles, nor your material which is strengthening you or winning these battles, but it is the Taqwā and Sabr and ēman. It has been observed that strong men failed in this path who lacked these characteristics. Nevertheless when these characteristics gets mixed in his blood and bone we see a physically weak mu'min doing that of twenty strong men...

So if you are to increase in anything in order to get prepared for this journey, then increase your Taqwā, Sabr and Eeman. How successful is such a person, and verily all the success had been attained by him who had been bestowed with these characteristics, for they are like light in the darkness and they are the source of life amongst dead.

"Hasbunallaahu Wa ni'mal Wakeel" these are words which made the kings with immense power, like pharaoh and namrood, tremble and shake. Words which, brought fear to the armies of Kuffār. Words which if uttered in its true sense while believing in each letter, fires are made cold, armies of tughāt are struck with fear and forced to flee, swords which are raised over heads would fall in fear, seas would be cut into halves. What harm can be brought over a man whose reliance is upon the Controller of all the mankind? Whose army is not known except to Him alone? Who if wishes anything says "be" and it happens? Yes my brethren, it is the reliance upon Allāh Almighty alone. It is to know in every circumstance, that Allāh is enough as a helper, as the One who provides provision, as a Savior; to know that He is enough against all the creation.

When this is really understood by the slave, then in the most difficult time, it would be said with full belief "what do you think O Abu Bakr about two whose third is Allāh?", it would be said when swords are raised over your skull without the slightest doubt "Allāh will save me", it would be said when great armies get together against you, or when the whole nation is out to kill you, even worse, when they have tied you, when they have jailed you, when they have put you in the catapult, and at the moment being thrown into a fire, a destruction, which your eyes see, and surely your eyes aren't deceiving you! In this difficult time, when the heart of the believer shines, when the light of Eeman eliminates all doubts about The Qadīr, and when it is firmly believed that the all the Power is His alone, the fire is His, all the creation belong to Him, and when it is said in this moment with all certainty "Hasbunallāhu Wani'mal Wakēl" (enough for me is Allāh, and how good is the One who is relied upon), the fire becomes cold, and the tughāt trembles and the plots of Kuffār fails in front of the plot of Al Qahhār.

So this is what you must carry with you in your actions and beliefs, in this hard difficult trip. So learn O slave of Saboor and ponder on the meanings of the Qur'an and the stories in which incidents of such are explained. But now make a difference in the way you read. While you read, read as if you are the one who is experiencing it, or a person who might experience those events, for who knows? If you are loved by Allāh, He will surely send trails on you. Read! Knowing, it is the path of the people on whom Allāh has bestowed upon. This is the prayer you recite in al-fātiha at least 17 times in your prayer, to show their path. So now that you have asked Allāh their path! Know this is their path.

Ponder while you are alone on the words like "lā hawla walā quwwata illā billāh" (there is no movement or Power except with the help of Allāh) If you really comprehend the meaning of these words so short as a sentence, yet so strong in meaning, you will then really fear none. Then when this is learnt by your action and not by theory, you will really understand the meanings of the words "know that even if the Ummah got together to harm you with anything, they can never harm you

except with what Allāh has already decreed over you...”

And know that these can only be learnt in its true meaning after you start running to the fields of Jihād, and give the true Dawah in which absolute no compromise is made, which the satans who attribute knowledge to themselves, do. And when blood is in your throat for Allāh’s sake, and when you are struck with pain due to the hatred received from the ones you loved –due to no reason except for standing firm in the Millat of Ibrāhim without hesitation, fearing none and not fearing the results which will occur by telling what is Haqq for Allāh’s sake, and when the whole world is against you due to them being in the trench of Shaitan while you are in the trench of Rahman, so when you are faced with trials like this, you will truly know the meaning of the reliance and turning to Allāh. So learn it with action.

“Now only O Umar! (Your Emān is complete)” Words said to Umar RA. Words if thought about, it would bring fear into hearts empty from this sifat. But has any pondered why these words by the prophet of mercy were said? The reason behind this is the reason which in reality took you out your house, your wealth, your family to strive to make Allāh’s word supreme. That is to ‘Love Allāh and His messenger and making Jihād in His Path more than anything else in this world’. This is what, if not found in our hearts, we are warned to wait for Allāh’s order to fall on us! This is one the first and most important sifat mentioned by Allāh about those who will be brought after making us astray if we turn our backs to this religion “O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allāh, and never afraid of the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All*Sufficient for His creatures’ needs, All*Knower.”.

So know that the ‘real Hijrah is to leave the love of everything, from your wealth and family in front of the love of Allaah and His messenger’. This is the real Hijrah that we must do, the most difficult one, and if we do this Hijrah, we will be successful, and the difficulties of the physical Hijrah and all the trails will become easy in front of you.

The threats that you feared from the moment you embraced this path, from loosing your family, your land and above all your life will become insignificant for you. As now you will understand that you have a reason why none of these hold any importance when it comes to sacrificing these for Allāh’s sake. And after this love has really entered your heart, your limbs and your blood and your flesh will beg from you to sacrifice these to it’s Owner out of love for him.

Then after knowing that fact, now you will understand why the magicians said to the pharaoh when the pharaoh with all his apparent power threatened them “So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir’aun * Pharaoh) or the Rabb of Mûsa (Moses) (Allāh)] can give the severe and more lasting torment.”

They said without hesitation “We prefer you not over the clear signs that have come to us, and to Him (Allāh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. Verily! We have believed in our Rabb, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better as regards reward in comparison to your [Fir’aun’s (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment).”

Subhānallāh! What love and what sacrifice they had, for they are willing to loose everything, even their lives for the sake of Allāh! The torture in which their limbs will be cut! Their bones crushed, their lives lost, their status lost is so insignificant to them! Can you really understand the pain they will go through? When cold blades are thrust in to their flesh to cut their limbs? When steel nails will crush their bones while they are crucified? Can you imagine their pain when in that moment they see that the whole world is against them? Mocking at them and laughing at them? Saying that they are madmen, while all these tortures are done with them? Can you imagine how it is to feel to loose your promised positions and status? Leaving all that in seconds after accepting this true way?

But still you see them to firm, to be satisfied, to be patient! Why? What is the reason behind all this? It is because they love Allāh more than all what is being lost, cut and crushed! They knew from the first moment they embraced Islam, that all what they own and all what they were promised from this tāghūt is nothing compared to the love they have for Allāh and compared to what Allāh has promised for them! So does anything shake their Emān after the true love for Allāh has entered their noble hearts? Nay!

And didn't you also ponder over the fact that these were people whom Allāh mentioned in the Qur'an praising them more than once? So tell me who are the most remembered? And although their knowledge was not so much in what they embraced, but due to their steadfastness and patience and Taqwa they were made leaders in the religion of Allāh whom we are encouraged to follow. They have written their story that day with their own blood, in red, although now it is radiant amongst us in our noble book, in gold!

Now my dear brother, if you want to stay firm on this harsh but noble path and if you want to go and get united with the people whom you always pray in your prayers to get resurrected with "then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the Siddiqūn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq RA the martyrs, and the righteous. And how excellent these companions are!", then make this your status, and be like them!

And after you have known the truth do not shake! Do not doubt! Even if the bullets are tearing you, even if you are seeing blood being spilled from the body you loved and cared! And even if you see that you are loosing you wife and kids, your wealth and status! Even if people are mocking at you as if you are a madman! Even if you are confronted with all these, go forth O slave of Allāh on the path of your noble salaf with the love for Allāh and His messenger that you have! And give Allāh and His messenger priority over everything. Then as stated above your trials will seem insignificant for you, and you will say as the sahabi said when he was asked by the roman king, when oil was boiled to throw him in it "are crying out of fear that I might boil you?". This sahabi said such a statement which made shook the king in his own kingdom and throne! "No, I am not crying out of fear that I might loose my life, but I am crying for only one soul is being sacrificed for the sake of Allāh and I wish I had a hundred souls which I could sacrifice in His cause one by one!"

Allāh Akbar! Is not his one life enough for him? Is not the pain he has to go through once not enough for this noble sahabi? No, he said it is not enough. He said rather he wish to boil hundred souls in Allāh's path! See the difference in personality when the love of Allāh to sacrifice for Allāh gets mixed in souls.

Yes these are examples of people whose heart has migrated from the love of this entire world including his soul to the love of Allāh. And the example of Abu Dharr Al Libi RH is not very far from us to follow.

And aren't these those who were said about them? "Verily, those who say: "Our Lord is (only) Allāh," and thereafter Istaqâmû (i.e. stood firm and straight on the Islāmīc Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allāh has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve." ?

Now my dear brother, in order to learn this, you must know why Allāh and His messenger must be loved most. So why is it that you would rather sacrifice all your life out of love to Allāh and His messenger? As for myself I would be an incapable person to be your guide in making you to understand this fact, as this cannot be taught without action, and cannot be sought without really facing difficulties in Allāh's path.

But with my inexperienced knowledge I would say:- it is because He is your Creator, the One who created you out of nothing, who gave you everything while you gave Him nothing, who completed you and made you perfect, and guided you to Islam, and from amongst the Muslims he guided you to this noble path of Hijrah and Jihad to reward you with what is already known to you from Hūr's and 100 levels (think this is in it's full depth). For He is The One who bestowed every bounty on you, so while you are his belonging from the beginning, you would really seek, if you are truthful, to be amongst his loved creations. So with this love you have in you, you seek Allāh's pleasure, and if He is pleased with you, He will reward you with Jannah. And this love can only be attained when you love your messenger more than anything in this world. For you have to drop all the maslaha and sacrifice everything when their commands come. And you should not disobey them giving any other thing like the 'eight mentioned' more importance than Allāh and His messenger.

As for the love for His messenger, it is because Allāh's love can only be gained by loving Allāh's messenger and following him. And Eeman cannot be gained if you love any other more than Allāh and His messenger. And until your desires follow everything which the prophet SAW brought, you cannot be counted amongst the people who are described as mu'mins. Concluding it can be said that, this matter is not theoretically understood but rather His love is gifted by Him only to whomever He wishes.

So one of this is a goal in itself. While the other, is a way to reach the goal. So ponder.

"So as love of Allāh is the reason which took you out of your house, may your goal to achieve His pleasure be the implementation of these two fundamentals..."

"I joined democracy to bring Islam!" What a strange word which contradicts in its meaning. It is to say that I am worshipping many Idols in order to worship Allāh! Does this make any sense? Nevertheless people with such ideologies are not seen few in the Ummah of Islam. Scholars are trapped in this trial which the satan has beautified for them, leave alone the general mass.

The above quote and similar quotes like that, for example "I became a lawyer to defend Muslims" "I joined the police so I can be a help to Muslims who are arrested" or "I cannot leave the post of the grand mufti in apostate regimes as an evil scholar might take this position" "we have to register

Islamic associations...etc in these apostate regimes so we can reach the mass without difficulty” “join these apostate regimes in order to make Jihad against your enemy from Hindus...etc” and much more sayings which we see now spread as a plague in this millat Ibrāhīmiyya hanafiyya.

So O the one who strives for the supremacy of Allāh’s word, did you ever think why many are trapped in these trails and misguidance? It is due to mixing up our priorities. It is due to the ignorance of what can be given priority over the other. It is because we lack the understanding of the Millat Ibrāhīm. It is because we lack the understanding of the fundamentals on which our beliefs must be built.

So know O slave of Allāh that the first priority you must have in your heart and action, over which nothing can be put forward, is seeking the pleasure of Allāh. This must be your goal to which you are striving, fighting, bleeding and crying. For if you lack, this quality in any deed you perform, your deed would be in vain and you will be among those who are said about them

“Laboring (hard in the worldly life by worshipping others besides Allāh), weary (in the Hereafter with humility and disgrace) .

Say (O Muhammad SAW): "Shall We tell you the greatest losers in respect of (their) deeds?

Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!

“. We can be the ones to deserve Jannah if only Allāh’s pleased with us. For it is not our action which makes us to enter into Jannah. And if anyone displeases Allāh, he will deserve hell fire. And nothing compels Allāh to do anything. For He is free of all compulsions, rather He does what He wills When He wills. And the evidences which testify to this meaning are many; like the prostitute who gave the water to the dog and the worshipper who said “Allāh will never forgive you.”

Now in order to obtain Allāh’s pleasure, there are many deeds. And there are orders to obtain the pleasure of Allāh. As it was stated above, we must not make what holds more priority, lower than what holds less priority. For if you go on this path it is possible that your actions might be rejected.

Now to attain the pleasure of Allāh, the first fundamental lies on the reason why all the prophets were sent, and the reason on which alliance and enmity rests on. This is the fundamental on which no maslaha is accepted. Rather all the maslaha that our human brain thinks after breaking this fundamental is in itself a mafsada. Rather this is the maslaha in itself. This is the base of all to what we call to. That is ‘To, make all the forms worships to Allāh Alone, and from that is to accept and adopt systems and rules from Allāh alone. With that, to keep our selves, away from all forms of servitude to anything besides Allāh. And from that is to reject and deny and keep our selves away from all the systems and rules which are not from Allāh. To call for this usūls and to base our alliance and enmity on this.

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allāh (Alone), and avoid (or keep away from) Tāghūt.”.

Now one must understand that to implement these two fundamentals all our deeds are done. And on this base are our actions directed, from our praying, to our Hijrah and Jihad. From our marriages we do, to our friendships. From the system of Islam that we implement, to the gratefulness we offer

after eating. All are in based on these two fundamentals.

Now you will have a clearer image of the words of the Sahabi “we are a nation whom Allāh selected amongst the people, to take out the slaves from the servitude of slaves to the servitude of Rabb of slaves, (and to take out) from the oppression of all the ways of life to the justness (way of life) of Islam, (and to take out) from the compactness of the world to the vastness of the world and hereafter”.

So observe how all what the Sahabi mentioned fits in to the two fundamentals of this religion. Now ponder over these points as he mentions that we are guided by Allāh and we have no control over that. So the part we embraced Islam was Tawfiqī. And look how he makes the point that the one who embraces Islam is on a special mission unlike other humans who are not from this religion. He is on a noble mission which Allāh has made obligatory over him. And his mission is to take the people from darkness of shirk to the light of Tawheed and to strive to make the system of Islam the most supreme and dominant over all systems.

And as a result of this Allāh will end all forms of oppression. And for such a person the real vastness of the world and hereafter would be felt. The true meaning which I am struggling to tell you dear brothers about the light of Islam while I myself am still in this dark community from which the light of Islam has faded, cannot be truly understood, but to those people who have spent their lives out of the chains and restrictions of the laws and systems of taghūt. What a peaceful and sweet life is that life in which we are under the shade of the sharīah and under the teachings of Qur’an and Sunnah. Even though we fear the attacks of the kuffār, even though we have to go through famine, even though our weapons never leave us in those places where Islam is implemented, how delightful is that life where supremacy is to Allāh’s system alone! a life, where we are free from these laws which are made by the pigs with understanding of children, a life, where we do not see men worshipping men. This is the vastness. This is the success.

Now after your scope of thinking is directed into this clear way, now you will understand these words of the prophet SAW in its true meaning “O people say ‘Lā ilāha illā Allāh’ you will be victorious, you will conquer the Arabs and the non Arabs, and the non Arabs will follow your way of life.” See how we cannot base our jihad but to implement these two fundamentals. Also remember that from the first breath we take in to this honorable religion to our last death gasp, our deeds must be directed towards implementing these two fundamentals.

And our deeds must be directed towards the implementation of these two fundamentals even after the worldly results which Allāh bestows on us, “Allāh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islām). And He will surely give them in exchange a safe security after their fear, they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fāsiqūn (rebellious, disobedient to Allāh).”

So ‘Lā ilāha illā Allāh’ is the goal for which we must strive from the beginning to the end. A word we hold unto in this world and the next.

“Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause to go

astray those who are Zalimun (polytheists and wrong-doers, etc.), and Allah does what He wills".

So in accordance to this fundamental you must wage Jihad, you must walk on this path, you must give dawah to people and you must make your alliance and enmity

"Indeed there has been an excellent example for you in Ibrâhim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allâh Alone," except the saying of Ibrâhim (Abraham) to his father: "Verily, I will ask for forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh ." Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return"

So as love of Allâh is the reason which took you out of your house, may your goal to achieve His pleasure be the implementation of these two fundamentals.

And as for your sadness and concern for the Ummah you carry, for the sisters whose honors are being violated, and for the families who are being forced to leave their houses, and for those whose houses are demolished in front of their eyes, and for the Muslim prisoners who are caged worse than animals and treated worse than animals, and the Muslims who are killed day and night in the east and the west, is a noble concern which every Muslim must carry (and if that concern is not with a person, then he must be concerned about the certainty that this his ėmān is also lost).

But if you want to bring a solution to their disasters and pain, you must strive to implement these two goals. For the solution is in the results of the implementation of these two fundamentals. Or you will end up saving a goat from one wolf and entrusting it to another wolf and striving against one Taghūt for the supremacy of another Taghūt.

So my dear sincere brother who is on the path of Jihad and Hijrah, hold fast to these two fundamentals! Cling hard unto it. Make no compromise in it! For your goal is not bringing the Khilāfah, neither making Jihad or neither making Hijrah. But rather these are the fruits you achieve by implementing the two fundamentals and the means to achieve it. So do not mix these up and end up making the results of the goal to be the goal in itself or making the means to achieve the goal to be the goal in itself. See how whole nations are burnt for these two fundamentals while they have not made Hijrah or Jihad apart from implementing the sharīah. And ponder over the fact why some prophets come in the Day of Judgment and there is not a single follower with him.

And also think over the fact that for these people Allâh has said "and that is the great victory".

So do not let others take advantage of your emotions. But rather understand what I am trying to say above. And give your blood for the 'right tree'. 'For sometimes giving blood is not difficult, rather giving it to the right place and in the achievement of the right objective is difficult'.

O you who believe! Obey Allâh and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (SAW), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.

"Verily the most truthful word is the word of Allâh, and the best of the guidance is the guidance is

the guidance of Muhammad SAW, and worst matters are the innovations...”

In each and every matter of our life, the only guidance which must be followed is that of Allāh and His messenger. In following that, you will find peace and salvation. And by following that you will achieve all the success. For Allāh knows everything which benefits us and which harms us while we do not know.

“Jihād (holy fighting in Allāh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know”

So O Striver for the supremacy of the Word of Allaah, rely your knowledge unto Allāh, for He knows while we know not, He is our Creator and He knows the results and consequences of all what we do.

Know that He forbade us from everything which is wrong and harmful and warned us, for He knows the bitter consequence if we do it, even if we see with our plain eyes that, that path is prosperous and easy.

And He ordered us to do what is useful for us, in this world and the next, for He knows the fruitful result that we will achieve if we follow His orders, even if we see with our plain eyes that that path is full of blood and trails.

So take this as your way in each and everything that you do. Know that if Allāh commands you to do a thing you must follow without questions or compromising.

And if you think that it is not wise to implement Allāh's commands in the current situation due certain reasons, know that you are wrong in your assumption. And what Allāh has ordered has all the maslaha in it, while what you think from your incapable mind which contradicts that what Allāh and His prophet had said has all the mafsada in it. “For Allāh knows but you do not know”.

This is a very important principle which we see many people who are engaged in the Dawah deviating from. They think the theories which they themselves and their shuyūkh make in order to make Allāh's word most supreme, are better than the path on which the prophet SAW and the Sahāba walked on. They think their theories are full of wisdom and intelligence because they avoid with there 'Hikma' all the confrontation from the people and the tughāt. And they criticize those who walk on the path of the prophet SAW and the sahāba, on the clear millat of Ibrahīm, For they see these people are the one being arrested, jailed, beaten and killed for being on truth. And due to these strong heroes, who inspires even the enemies, they falsehood of these evil scholars becomes apparent and the false compromising they do becomes naked. But know that these theories which the these evil scholars think and plot are only made to save their 'prosper' way of life.

They would design a road map in which they would never have to sacrifice anything in the path of Allāh. Such a 'wise' map in which their wealth, posh cars, grand palaces, nice perfumes, high posts in the apostate regimes and their friendship with the enemies of Allāh are saved and preserved.

A map in which they can even adopt kufr systems like capitalism, democracy or even they can get registered in those Taghūt regimes in the names of parties and associations so they can avoid all the confrontation with these 'legal' (as they think) and 'wise' way.

And if they see a Muslim confronting these Tughāt, with his tongue and teeth, not compromising in anything which Allāh has ordered him, and following on his path the milestones which Allāh and His messenger has placed for him... they will start to criticize him, out cast him as a fool and a person who is unaware of the wise ways from which better results come (although the only result they get is more slavery for the taghūt and dishonor for Muslims). For the forged false piece of glass which is cut like a diamond only becomes clear when the true diamond is seen to people.

So the good results that they say, is in reality the slavery they have to do to these tughāts in which they hide the clear proofs to buy with it a small amount of dinars and dirhams, while with that compromising in which he is a slave to the taghūt and his laws in this world and he follows the taghut in the hereafter. And this method saves his prosper way of life in this finite world for a limited time, while Muslims are suffering worldwide.

The evil scholars say that they (the brothers of Jihad and Tawheed) are just young people with no knowledge, just people with 'blind hamas', and people who are short sighted and people with no 'patience' (which really means 'not to act on the obligations which comes due to circumstances which befalls the Ummah, rather run with your own interests like studying and teaching (while leaving what is more obligatory like Jihad), business...etc'), and from Allāh we seek help over what they ascribe to us.

O brothers and sisters don't be amongst those who were ascribed as fools by Allāh

The fools among the people will say, "What has turned them (Muslims) from their Qiblah] to which they were used to face in prayer." Say, (O Muhammad SAW) "To Allāh belong both, east and the west. He guides whom He wills to a Straight Way."

This implies on each and every person, whom after Allāh's commands comes to him, he gives priority to his incapable brain over Allāh's most wise saying. And he starts reasoning with his ignorant mind, and say why not this and why not that? And the Haraj from his heart doesn't become clear for the proofs are against his desires and the full submission is not founded as these misguided people would be seen following there own desires.

But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission.

But rather, our way must be:

The only saying of the faithful believers, when they are called to Allāh (His Words, the Qur'ān) and His Messenger (SAW), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).

And we must know with that we have no choice but to obey and refer all our affairs to Allāh and His prophet SAW:

It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error.

And we must never like those who say:

They (hypocrites) say: "We have believed in Allāh and in the Messenger (Muhammad SAW), and we obey," then a party of them turn away thereafter, such are not believers.

And when they are called to Allāh (i.e. His Words, the Qur'ân) and His Messenger (SAW), to judge between them, lo! a party of them refuse (to come) and turn away.

But if the right is with them, they come to him willingly with submission.

Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger (SAW) should wrong them in judgment. Nay, it is they themselves who are the Zâlimûn (polytheists, hypocrites and wrong-doers, etc.).

So basing upon the verses above, one must know that Qur'an and Sunnah are the only guidance we must refer to. Whoever is on that path is right. Whoever is not on that path is on error and misguidance.

Also after the decree of Allāh and his messenger, we must never look at our left or the right. We must never seek a misguidance besides the clear guidance of Qur'an and Sunnah. We must never even ask why this was obligated and why wasn't this obligated? We must know that this implies in all the aspects of our life.

So O Slave of Rahman, if you want to walk on the noble path to make Allāh's word most supreme, make this your way. And follow what Allāh and his prophet SAW have said in situations regardless what the general mass say, that is if they lack a daleel. And leave your knowledge to the One who knows everything. If you follow this path you will be guided. And you will certainly reach your goal.

So don't you see the fact that the prophet SAW did establish the Land of Islam even in his lifetime? And while the people who are not on his guidance to bring Islam are up to this date struggling? The best methodology to achieve the goals to which we are striving in the fields of Dawah was shown to us by the prophet SAW.

See and ponder how Allāh guided in each and every step which was taken by the prophet SAW in this harsh path, and see how Allāh made the path clear to the prophet SAW and the sahāba as how to walk on this path which is now so much misunderstood to the people of this time. See how Allāh did make that noble group so disciplined, and see how Allāh explains all the sicknesses which occurs in that society and its cure, see how Allāh explains that His guidance is the true guidance and the only guidance to follow.

So see how He would at places say "follow not their desires"

and say "if you follow their desires after the knowledge which came to you, then you are amongst the oppressors"

and he would assure the prophet SAW saying that he is on truth and advise him regarding the nature of the disbelievers "they wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you."

So in brief Allāh guided His prophet SAW in the struggle to make His word most supreme, in each and every step. So know that the matter is Tawgīfī. So follow the guidance of Allāh and His messenger in each and every step in your fierce struggle. And in this the result will be like the results they achieved. And there is no doubt about it. It is as simple as if we add two with two, the result will always be four. Never five or three. So think this in both ways. If we differ in our calculation the result will be different. 'For only if we stand like them, we'll achieve victory as they have achieved'.

"They are those whom Allāh had guided. So follow their guidance"

"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqūn"

And under this topic I would like to add some more points. That one must know that when Allāh SW has said "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion" it means that each and everything regarding Islam has been perfected from how it should be acted upon and how it should be preached or implemented, as stated above. Nothing needs to be added to Islam. "and your Lord is never forgetful"

And the guidance of the Prophet is the best of guidance. So learn this in each and every aspect of life. and follow the ways of the prophet SAW and sahāba in each and everything that you do without differing even an inch. Do this, if you want to see the same results. For now we see that we have adopted in many things, matters which were not from Islam or which differs from the way which was in the first generations of Islam.

As an example in our learning and teaching, see how corrupted the systems has become which are now adopted by Muslims, and how the Muslims are following the ways of Kuffār in this regard. And the results are disastrous and not fruitful. See how perfect the first generation was and what came after that, and even in the times of the pious scholars who came after hundreds of years. See how fruitful that system was, while the current systems we have adopted in most of our Islamic Universities by copying the systems of Kuffār have failed to bring but a handful of useful people. And most of these useful people are people who stood up against these systems.

And nowadays we see among many faculties like engineering and medical...etc, we see Islamic faculty amongst those. As if Islam is a knowledge for us to learn for itself. So they give BA's MA's and PhD's for the graduates and these graduates use it like any other would use with his medical certificate or engineering certificate like finding a job based on it, and he would issue verdicts which incites people to sit back from each and every place where action, blood and sweat is needed. For he himself learned it like that. And he saw his teachers like that who were mostly paid by the Taghūts. Who were always silent asking them to be patient when Muslims are being killed and torn. They make this knowledge something, which is sought for the sake of knowing and not for the sake of implementing. So this made the mean to gain the objective to be the objective. This made his thinking so limited that he couldn't think out of this scope. And he could never even dream that his teachers could be on a wrong way even if he sees them not acting over clear matters like Hijrah and Jihad. So now we see a whole generation of youth stuck in this fitnah. They learned compromising and servitude to the tughāts and sheikh worshipping, and that is exactly what they teach. So observe the difference of results when we differ in methodology.

So follow the guidance of the prophet and the Sahāba in each and every matter, and do not worry even if the people accuse you to be 'back warded' or even if see this adopted by the mass and even

the from the scholars whom you respect. For the best guidance is in Qur'an and Sunnah. So don't even think on the consequences of your action if you are on a clear daleel, for the best outcome will be in your favor if you are on the path of the Sahāba. And the criticizers do not know what is best for them, but Allāh and His prophet knows.

The matter of education is just a single example and the examples are many. Like the sheikhood, Allāma and other commonly used words which we never saw practiced as we practice it nowadays which becomes 'a praise' in the face sometimes. And these has lead many to take these scholars to be flawless and to blind follow them and take them as idols besides Allaah.

We have opened our eyes in such an age of darkness that we see many matters which are not from Islam in the cloak of Islam, so beware of those matters and don't practice or promote it in your words or actions. And from Allāh help is sought.

Also another point to be noted is that, one must be certain and sure that his scales should be according to what Allāh and His prophet has taught. His scale in everything he measures, from right and wrong, from nice and ugly, from good and bad, from clean and ugly, from those whom he must follow from those whom he must reject, from respect to disrespect must be weighed according to Qur'an and Sunnah. So he must never make his culture or traditions or the kufr education he has received from his secular schools to be with what he weighs anything.

This mistake has lead many people to not comprehend many realities of Islam. As the viruses of culture and other similar matters becomes a preventing factor from understanding things according to Islam. Like the matter of the permissibility of the wealth of Kuffār. They weigh this matter on the 'destructive concepts' they have unknowingly adopted from the secular schools. So they are caught in doubt when one says the wealth of Kuffār is permissible and we can take it where ever we find it (excludes the mu'āhad..etc). For they find uneasiness in their souls and think that this is 'robbery' and 'looting'.

And in this regard we must make our technical language the language of Qur'an and Sunnah, and we must know that words would only carry the meaning to which the Qur'an and Sunnah had carried. NOT to what the secular teachers, cultures, environments and traditions has taught us. And we must proudly use those terminologies without any hesitation. Like the word 'civilian' which in reality carries no meaning whatsoever in Islam so we must not use that word but rather use the language which the Qur'an and Sunnah taught us in this matter. So in realty our tradition, culture, nationality and environment must be Islam rather than Islamizing those.

And another point I must note is that, we must not make Qur'an and Sunnah to be what follows a group or organization or scholar. But rather how much a group or organization or scholar has gained in success, these must follow Qur'an and Sunnah. We must understand mistakes might occur from them. So in these circumstances we must defend the Qur'an and Sunnah, not everything these people or organizations do. This is now a spreading disease in us.

As when we see a mistake from those whom we respect or follow, we try to protect that mistake and justify it using history and events which are not even fit to take evidence. And this in reality is even a downfall for these people or organizations if one thinks in the bigger out comes. So we must understand that Usama (may Allāh protect him) and Al Qaeda also might make a mistake for they are merely humans following Qur'an and Sunnah. So if they make a mistake you must understand that it is a mistake and must never try to justify it and never try to hide it to protect them (with false

arguments) but you must tell that to the necessary people as to advise not to corrupt.

And if the same mistakes are found in people or organizations which we don't follow, we see ourselves hastening in refuting and criticizing them, even some times being so harsh as to take them totally out of the fold of Islam.

So O slave of Allāh, carry a just heart which weighs everything, even your own concepts and beliefs according to Qur'an and Sunnah then you will attain success in this world and next.

A chapter under know your priority

Know O lion of Islam whose intention is only to achieve the pleasure of Allaah with the help of Allaah, for the love of Allaah, through implementing Tawheed and eliminating Shirk by the best of means to order good and forbid the Munkar, which is Jihad, with patience and with reliance on Allaah alone! Know that as there are callers to this noble path, as there are people who have left the milestones written with their blood, guiding you to the path of Jihad, whose words are like:

See you not how Allah sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

Giving its fruit at all times, by the Leave of its Lord and Allah sets forth parables for mankind in order that they may remember,

And like that you will find many who will try to stop you from this path with weak arguments with no stability:

And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability.

But in the end the best outcome is in the favor of the believers:

Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause to go astray those who are Zalimun (polytheists and wrong-doers, etc.), and Allah does what He wills.

So O the one who walks on this path, in order to reach your goal without deviation, it is essential that you must be aware of the paths of the wrong doers. It is important for you to have knowledge as to recognize the falsehood when you see it. It is essential that the argumentations and doubts which the satans and the enemies of this religion create be cleared lest it may prevent you with the help Allaah from falling in one of the trenches which these enemies have dug in your path.

Know that these Satans I am talking of comes in many forms, in the form of your parents, your closest friends and advisors, your respected wise men, and the worst form of it is when it comes under the cloaks of Islam and Sunnah, when it comes under the cloak of 'great notable' scholars, who are worshipped like idols. When it comes from the people who brought you up while teaching you. Who gave you the first spoons of knowledge. Who are respected by you as flawless mountains of knowledge. Who are known to be Mujaddids and Muhaddiths of this nation. Those whom you used to defend with your tongue and teeth. When these idols of knowledge come with arguments it becomes impossible for their student to say that these idols which I so much worshipped could be on a false way. So after seeing this, the student is dumb folded as not knowing what to decide. If I

walk on the path of the Mujaahideen, then does this mean that the idols of knowledge would be crushed? Or are the Mujaahideen the people with shortsightedness as my idol of knowledge tells?

This roots from the fact that these students where brought up trained to totally blind follow their teachers without thinking in the least. So somehow knowing or unknowingly priority is been given to these Idols over the clear statements of the Allaah and His Prophet. And you will see them defending these idols when the teachers have breached the clear proofs which even the children are aware of. You'll see them getting worried when the falsehood of their idol from whom many paths of deviation are made permissible and many paths to guidance and good are being forbidden, are being explained. They will say the flesh of the scholars are poisoned, so don't get near it. Although this scholar would be seen poisoning the clear understanding of the texts while twisting those texts to the benefit of their masters from the tawagheet. So we rather leave the texts be poisoned than explaining the deviation in which the scholar has occurred in?

And you will see these students trying to divert you from the reality of the matter saying 'why waste time on such matters?'. And the same person would be seen writing books and articles praising those false scholars. Or you will find him defending in each and every way providing patches to the nudity which becomes apparent to a just heart. And when this person knows that the patches would no longer be of benefit, then at this time he will waste his time going to lengths advising that talking on these topics (which crushes the false idols of knowledge from the scholars of the govt.) is just a waste of time.

And their twists and tricks are not unknown to us. And for Allaah is all the praise.

So under another topic I have mentioned that we must love Allaah and His messenger the most so that our faith would be complete. This also includes that you leave the saying of everyone in front the saying of Allaah and His messenger. And this is the way of the noble salaf as you can see in their words.

Coming back to our topic after this introduction, one must be clear on the fact that no human is innocent of mistakes except the Prophet SAW. And the saying of everybody must be left for Allaah and His messenger must be our manhaj. Now if you have cured your heart from the sickness of sheikh worshipping and blind following and if you have elevated your selves from being mere cattle shepherded by people to whom you have entrusted your brain and heart, you will have a clearer understanding of what will follow.

From here we will start explaining falsehood and weak arguments which are always repeated by the parrots of the Tughaat, and even by sincere brothers, who are misled by evil scholars, or even by sincere scholars who are unaware of how evil should be rooted out. So what follows might contain texts which might be severe, but it is not directed towards our brothers rather to the hypocrites who hide under the cloaks of Talafiyya and its likes.

So we begin and from Allaah we ask all the help.

They will say: O ye who believe! save yourselves and your families from a Fire....

So they will say rather than going to countries far away to perform Jihad you must stay here in your family and your countries to preach them Islam and to save them from fire...

This misunderstanding roots from their ignorance in some important parts which each and every

muslim must carry.

First they have taken an understanding from this verse which differs from how the Sahaaba took it. The prophet SAW did not stop from making Hijrah to Madinah due the reason that members of his family were yet on kufr. Neither did this stop any of the Sahaaba. But they left their families and migrated for Allaah's cause to places from where they can implement Islam. To this extent that they even left their wives and children if they refused. So the matter is to respond to the bigger obligation. Not mixing it up as mentioned in another chapter. So taking care of your family and calling them to Islam is a responsibility over you, but when Jihad is fardh ayn and when the lands you live in have become Dar kufr, and when dar Islam's are made in which shareeah is implemented while your land rots with the stench of the man made laws, it becomes obligatory for you to migrate and to perform Jihad.

So saving ourselves and families from fire doesn't carry any meaning that we have to stay in the country that we were born to do that, this was never mentioned in the verse. But saving ourselves first and our families really means that we have to make them act on what is obligatory. That is in reality saving them.

Lets go to the depths of this verse and the verses which follows. As the answer consists in these verses for even the naked eye. First it says save your selves, as the man will be asked about himself first and then about what he took care. So the first is important than the second. So the man himself is the one to whom the questions will be directed, and then he will be asked about the ones who are attached to him. So in this case he will first act on what is obligatory over him, if he wants to attain the objective from the verse that is salvation from fire. And in order to do this he must understand the order of obligations. The order is he will have to act upon the obligation no matter who acts or rejects its. If the rejecters are from those who are under his authority, he must take them out of the fold of his authority (if they persist in their ways) and go on with the obligation. Then he will be saved for they will be not under his authority then. But if he stops from doing what is obligatory until the people under his authority acts on it, he will be sinning until he fulfills what is obligatory over him. And he will not be saved from fire for he neither saved himself nor his family from fire.

See how these meanings are explained clearly in the following verses about the wife of Loot and Nooh. Look how these prophets left those who were under their authority and went on with what Allaah made obligatory over them when their family refused to join them on the caravans of salvation. Nooh even left his own child and went on with the obligation that Allaah has ordered. And look how Allaah explains that these prophets are not responsible for the kufr of their families for they left them to fulfill the obligation which Allaah has commanded them. Now this part is for the person who is given authority over others.

Now the following verse about the wife of pharaoh is about the fact that you don't have to listen to what the authorities say when they are on other than what Allaah commanded, but rather you have to follow what Allaah commanded. For the pharaoh is the authority over his wife, but here Allaah explains how priorities must be understood, that it is first yourself then your family, not that you have to wait to fulfill the obligation until your family does it. Whether you are the authority or the one governed.

So know your obligations and how to handle it and don't fall in to this misconception which most people take to stay in the lands of kufr to enjoy (for a limited time) a worldly benefit. But rather act on what is obligatory over you.

The second part is their saying 'your countries'. This originates from the misconception of what the real country of a Muslim should be. This originates from the fact that he has taken the language of the kuffaar to understand a verse from the Qur'an (and even the verse doesn't carry this meaning). He has taken the lines which the Zionists drew in the lands of Islam, giving it to their agents to rule with their laws as his country. He has forgotten the fact that his country is each and every place where Islam is implemented even if he never reaches it. And he forgets that wherever Islam is not implemented cannot be his country even though he was born or died on it. So our nationality is Islam and our country is Dar Islam. And this love to make our 'lands of kufr' better, roots from the matter that we are unaware that this love for the country is a form of jaahiliyya.

Third part is 'preach to its people'. Now this misconception is also due to the fact that they have not understood the verse in accordance to the understanding of the Sahaaba. This is also due to misunderstanding the order of obligations. One must understand that giving dawah is a fardh kifaaya and at times a fardh ayn. And performing jihad and making Hijrah when if both of these are fardh ayn, the importance of these two becomes more wajib than staying back and giving dawah. And a person who stays back from jihad when it is fardh ayn saying I am staying here to make dawah, has mixed up his priorities. For when jihad was fardh ayn, none stood back from the sahaaba with this claim. Rather they all went out with the exception of those whom Allaah excused. And Allaah was very severe on those who stood back. This is as a person cannot stay without performing prayer until the time passes claiming that I am doing an obligation. So this person is saving people with his dawah while he himself is preparing a pit for him in hell, for he is staying back from the most obligatory matters. So will a sane person do this? Like wise Jihad, must be understood in this way, when it is a fardh ayn like the current times.

People hold back from going to the lands of Jihad claiming that they stay in their lands to overthrow the taghuts...

For these people we advise if you are staying back to obey Allaah's orders then know that going to Jihad when it is a fardh Ayn is more obligatory, which is most obligatory after Eeman. Like what is observed in our current times. These claims under which you hide lest your comfortable life may be lost are but excuses you show to stay back from jihad. And if your intention was pure we will not see you compromising at many obligations while you are at it. If you are sincere, then face these taghuts on the millat of the Khaleelein without any compromise and then if this is the case then, we will really know that you are sincere in your claim. But if you are tackling this, by joining the democratic system or by making associations which doesn't forbid munkar and neither calls for mau'roof, rather they get involved in things which the taghut likes and gives permission as if this religion is a buffet for them to eat from what they like and leave what they like to enter paradise, while they don't abide to the basic fundamentals of Wala and Bara, then we know that you are liars in your claims! And what you only desire is to protect your way of life. For you are not doing what is obligatory over you. But rather you are joking with the religion and its people, deceiving them. Rather the likes of you are seen saying to the brothers who are on the Millat of Khaleelein and on the path of Jihad "Lo! the hypocrites say, and those in whose hearts is a disease: "These people, their religion has misled them." But if any trust in Allah, behold! Allah is Exalted in might, Wise."

So if this is done for Allaah's command, why do you hold back when something becomes more obligatory over you? Do you think anybody can be deceived if one says that 'he is missing obligatory prayers to give dawah?' do you think that even a person with the minor understanding of Islam would think this to be logical apart from the shareeah point of view? But O deceiver to his own soul this is exactly what you are doing. You have stayed back from doing what is more

obligatory over you, that is Jihad in the current times.

And if you think in a bigger scope, you will understand that the overthrowing of the tughats would be from the results of Jihad. For once you migrate to the lands of jihad and give your share to the implementation of the two fundamentals; you are in reality contributing to over throw these tughats. For these lands will expand (bi ithnillaah) with flag of tawheed fluttering high. And once these lands expand, it will eventually over throw all the rulers who don't rule with what Allaah revealed.

In another perspective, what is the goal that you want to achieve by over throwing these tughats? Is it to implement the shareeah? Then in reality you must understand that upon what is obligatory over you, is to be in a place where you don't get ruled by the taghuts rules, so if this is your goal, then migrate to the lands of Jihad where you are not bounded by the rules of the taghut. And this is the way in which you will not be sinful, as you are fulfilling what is obligatory over you. And this is really understanding your priorities. For how could one stay in a place where he is ruled by the laws of taghut's being sinful due to that, claiming that he is staying there to over throw the taghut? And if he is truthful then he must abide to the Millat of Khaleelein, then he will not be sinful. But if one doesn't have this eeman in him, he must at least forbid it in his heart. And forbidding by the heart is to stay away from those places by migrating, not to be in the middle of it without forbidding.

In another perspective, the taghuts in the most lands where muslims are a majority, are but roots from the real core. So even if one over throws these tughats by going through democratic systems, the first taghut would be replaced by a latter one. But if one takes Jihad as his means (which is fought for the implementation of the two fundamentals) to over throw him then, in that case the good results will come. So if a group of people lack this capability, then they must migrate to places where shareeah is implemented, as to not to fit under the verse of "Lo! As for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end."

And the unity of this Ummah will only be achieved if they are gathered under one banner, but if all stays back with this claim, then the only thing we will achieve is disunity.

All of this was to make you understand the fruits of Jihad in which you see only with your limited sight

All praises to Allaah with His help this letter is complete.